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New England. It is more or less of a frankly *ex parte* statement of the case for the advocates of Congregational polity. Thus some Presbyterians may be surprised to find how less honorable a place they take than the New England colonists in their service to the cause of liberty; as when it concedes to Calvinism that "its mighty emphasis on the vast importance of the individual has fostered the democratic spirit, but its aristocratic organization in Presbyteries and Synods has cramped that spirit, especially in the field of religion."

There is an excellent summary of the rise of the Brownists in England, and of the importance of the new principles for which they stood, of the liberty of the local congregation of believers. The discussion of the highly debatable problems of the early history of the Bay Colonists is fresh and vigorous and for the most part judicious. Naturally it deals tenderly with their occasional outbreaks of intolerance, but it gives the data for its conclusions, and is on the whole a valuable popular study of the subject which it treats.

It is to be regretted that the author could not better conceal his prejudice against John Calvin, which distinctly impairs the value of the book as a historical study. To bracket him with Philip II and Bloody Mary as among the arch-persecutors of his time is a mere *grotesquerie* of criticism, and the author's treatment of the Servetus incident is notably unfair. Similar handling of the errors of our Congregational forebears would have yielded very different results from those at which he arrives.

What Is Christianity? By George Cross. Chicago: University of Chicago Press, 1918. Pp. viii+214. \$1.00.

The substance of this stimulating book appeared in the pages of the *Biblical World* during 1917. As the reviewer has read it again in book form, he is impressed anew with its timeliness and value. One of the most insistent demands of today is for a closer unity between the various branches of the Christian church. The main, if not the sole, obstacle to such unity consists in the exclusive spirit engendered by a narrow dogmatism. To cure this spirit nothing more is necessary than a really historical way of viewing the various forms of Christian faith and practice. Professor Cross possesses ample and exact historical learning, but above all he has the sympathetic spirit which interprets justly and which leaves the reader sanely appreciative of the type of Christianity under discussion. To know apocalypticism, Catholicism, mysticism, Protestantism, rationalism, and modern evangelicism as Professor Cross knows them is to enrich one's own faith and enable one to

co-operate heartily with other Christian movements. Especially admirable is the chapter on modern evangelicism. It opens our eyes to some of the distinctive contributions of the modern spirit to a virile Christianity. The author has rendered a real service in this constructive way of commending a free and forward-looking faith.

Studies in Biblical Parallelism: Part I, Parallelism in Amos; Part II, Parallelism in Isaiah, chapters 1-10. [University of California Publications, *Semitic Philology*, Vol. I, Nos. 2 and 3.] By L. I. Newman and W. Popper. Berkeley: University of California Press, 1918. Pp. 57-444. \$4.00.

This is a most elaborate and minute presentation of the subject of parallelism. Newman prefaces his study of Amos by a brief sketch of the usage of parallelism in Egypt, Babylonia, China, Finland, among the Arabs, Abyssinians, Hebrews, and Jews. This is very informing and might have been made more so if the Pyramid texts of Egypt had been examined for their contribution, which carries parallelism back another thousand years. This study will do good service by reminding us in our efforts to discover Hebrew meter that we must not forget or ignore parallelism. Much drudgery has gone into the making of these studies and they cannot be called easy reading; but the scholar who wades into them will find much reward for his pains in the form of keen and suggestive textual and literary criticism.

Translations of Early Documents. By W. O. E. Oesterley and G. H. Box. London: Society for Promoting Christian Knowledge.

The Sibylline Oracles. Books III-V. By H. N. Bate. 1918. Pp. 118. \$1.50.

Joseph and Asenath. By E. W. Brooks. 1918. Pp. 84. \$1.25.

These two books are welcome additions to this popular series. The selections from the Sibylline Oracles are prefaced by an exceptionally full and good introductory account of the Sibylline Oracles in pagan, Jewish, and Christian tradition. The translation is also accompanied by a goodly number of explanatory footnotes. *Joseph and Asenath* is a much less familiar and much less important document. A brief introduction describes the contents, date, composition, and object of the book. The work is regarded as a Christian revision of an early Jewish apologetic treatise composed sometime between the second and fifth centuries A.D.